needs proofing paragraphing.

M1613 IV Friday, June 27, 1969

PART ONE

MR. NYLAND: I have a feeling that we are in the midst of certain things that are changing. It is a little difficult to follow exactly the kind of a course that seems to be indicated, and to some extent it is not something that we can regulate. I think that we are very much part of a current which at the present time takes place in civilization, and it leads to all kinds of different ideas one has about what is this particular ~~kind of~~ PRESENT culture, and questions about where ~~will it~~ IT WILL go, how will it end, ~~will it end~~ WHERE, at what time, or will it ever end, and if the ending is perhaps not like an ending, into which will it go over? What will it lead to? A certain form of explosion probably. Something that is going to upset many people, ~~and it~~ SOMETHING THAT will take place not necessarily in the near future, but within a reasonable time. What will happen to a person when he experiences that? Because there is no particular certainty, so you ~~can always~~ ALWAYS CAN say "Oh it won't come, it won't happen to us. It will happen to the world as a whole." I think that Mother Nature is sick and tired of staying at the place where she is. I think that there are cosmic events which will take place without our knowledge even, or without being able to do anything about it unless there is some understanding regarding such phenomena in humanity as a whole. ~~As~~ AND IT IS almost fighting against a possible deadline. At least I have that kind of a pressure and it bothers me day after day to see things not the way they should be, or to explain them and then in the explanation finding certain reasons which should not exist. When I say should not, I mean by that that ~~there is~~ WITH all ~~this~~ THE tremendous quantity of wisdom which has been given to the Earth and to mankind as a whole, this enormous amount of material, all the different things ~~which~~ THAT have been said from time to time, all the different indications

historically which have taken place and should be like writings on the wall that we are still very stupid and that is why I say it should not be because nevertheless it is that way, and what can explain it is that is inherent in the growth, probably, of a planet, and that there are many years still ahead where it will be a disturbance, and that we as humanity or a small group of people can do so little and that we will be caught in that kind of a milestone that will take place. And for that reason I've said many times it is time to work now, because there is still that opportunity for oneself to see what one can become, so that then when such dire events might happen that you need not be touched as much, at least that you have some ~~sort of~~ solid ground, so that not everything becomes a precipice, or that what is disturbing or that what will be engulfed. Don't think of it in terms of ordinary life. Don't think of it in certain terms that are quite subjective. Don't try to describe such things. The only way by which you can find out what the truth is is only within yourself because you have no control over anything else, but you could have control over that what is taking place, in yourself, in which you can either be subject to thatwhat is taking place as a whole and you cannot do very much as long as you remain unconscious. If the possibility of consciousness exists, if there is a ~~possibility~~ chance of ~~really~~ actually being awake, if there is then when you are awake the possibility of seeing, then one really has to consider this question very

seriously because when we talk about what is your life worth, like we did on Wednesday, of what actually is there for us as a whole, what can we expect and what do we really wish and what do we expect ourselves if we look at ourselves five, ten, or twenty years from now. Where will we be and what will have happened to us as human beings and to what extent will we have taken in certain information that I think is available and that ~~is also~~ ALSO IS usable, that is, it can be applied and it can change you and it can give you not only moments of awareness but it might give you certain periods of really being awake, with something - let it be your own creation, let it be for that what the Lord or God can have given you, but maybe inspired by higher forces, affecting the earth as a whole, and ~~bring~~ BRINGING about a certain cosmic event. What is it that can then happen to us, WHEN WE if we are prepared or even if there is a possibility of an insight of things that might come that then you can prepare for that, quite specifically but you can only do it when you wake up, because everything before you wake up remains a dream. That is, what is a dream? A dream happens to be in your mind sometimes stimulated by a feeling, but when during the process of rest the brain starts to become a little bit more lucid and free, that ~~which~~ WHAT has been recorded in the brain and which we usually call memory have then free play, and it is as if they, at such a time, are like children playing in the grass. And almost anything can

happen when they, without any particular rhyme or reason, happen to run around, because they are joyful, because they are free, at least free at that moment, from certain things of ordinary life. When your thoughts and thought forms and the ~~different~~ THE DIFFERENT concepts become free from each other and are freed from association, there is a chance that they combine in some different kind of a way. Also by chance many times, and many times ~~waste~~ BASED on that what one has thought almost recently or that sometimes certain other things enter into which the forms of that what is now in the brain are connected together in a very strange kind of a way as if there is an indication of something that is of the future and to what extent there is this chance of actually developing into clear concepts during a dream it all depends on how fascile the mind can become. The process of work always has to do with the loosening up and the freedom of the different centers, and not only that the centers of themselves are separate and become separate from each other, but also within each center there are certain things that will take place, and one of them is for instance that the emotional state also will be much freer and go over a much wider region instead of staying too compact together. Even aside from the fact that the emotions, at the present time, are connected with the physical body, the freedom in the first place of the separation of the centers and, in the second place it is that the emotional states become free on their own and then can start to grow up.

The same thing happens with the brain. The brain, as a result of work, starts to separate a little bit in a looser kind of a way and starts to decrystallize that what is now associative, and the associations and all the different forms of what we call mental functioning now in an unconscious state, start to become free from each other, and then the combination of that, exactly like in a dream, that what takes place in a daydream, when one works and one has a wish to wish to wake up, then produces in one the possibility of the mind becoming so loose that it can connect in many different ways quite unknown to the present state of unconsciousness. It is in that possibility that a man becomes sensitive and that in the sensitivity he has an ability to be able to see, or, I like to call it simply, a perception of that what gives him a notion of certain things existing without having any particular reason for it and maybe also without any understanding. It can only happen when one really wakes up, and then in that objective world certain things exist which he can not describe as long as he is unconscious. If even if the best intentions in the world that one wants to work on oneself that there are certain momen ts in which there is very definitely a recognition of the existence of a possibility of objectivity and particularly regarding onself that only lasts for such a short time that it is not possible to give any kind of a description of what

is being perceived, and only ~~a~~ THE continuation of ~~this~~ THE moment extending , in what we now call time but WHEN IS CALLED then ~~called~~ timelessness or to which really the concept of infinity belongs, then it will give a man AN insight into the totality of things outside of this earth, and he will be able to see the earth from a distance and become objective even to the earth, the same way that he becomes objective to the present state of his mental functions. It is a marvelous experience to see how then the mind ~~the mind~~ starts to form in certain ways in a very unusual concept. Sometimes when one can close one's eyes and remain awake then because all sense organs practically are excluded, the mind is not functioning in its ~~ordinary~~ USUAL way, and only at a very low level since it doesn't receive any ~~of its~~ usual impressions, and it is that time when this kind of experience starts to be formed, and that forms in man the sixth sense intellectually; that is a very definite objective sense. It is an unknown quantity for a man who is unconscious. And it needs a great deal of development, but the beauty is that that what is taking place in ~~a~~ THE mind is simply sustained by ordinary forms of energy simply for the maintainence, and that then the thoughts as they are, as they are now formed, even subjectively, or thoughts which are made up of objective fact are then rearranged in a certain way and then form concepts unknown to us, and this we call simply perception or sensitivity or even clairvoyance. It is really as if at such a time in a state of this kind of Work when one starts then to rearrange the thoughts which are there. It is then that the thoughts appear in their true light, and that they require, at times, a certain recognition. It is then as if the thoughts in the brain of a man IS AN become a stage in which each thought and concept ~~becomes~~ an actor or an actress. It is as if the thoughts then becomes the characteristics

of a person, and these as actors and actresses have to play a part; a certain form of behaving on the stage of a man's life, and it is then when one is pondering that the different thoughts become rearranged in a very definite way, logically connected with each other, but also dependent on each other, so that then the dream, starting out as a daydream, becomes a reality of a performance all taking place in the brain because of its facility to be free and to move, and then a play is enacted. A play then requires certain personnages which have a very definite function to fulfill. They are based on that what a man is and having his own characteristics, and that what are ~~then~~ his tendencies then appear on the stage, and they are connected logically with that what has gone on before and certain actors or actresses cannot appear until their cue is sounded and then they can appear, and it is as if the director of such a play, the man who is conducting such a performance, every once in a while sees a thought behind a curtain, and the thought is pulling at the curtain because it wants to appear, and the man in charge says "not yet, you have to wait your time," and at the proper time he remembers and then the thought comes to the foreground, and says whatever his piece happens to be. This is the play of one's life. This is the way by which objectivity starts to operate. This is the way of gradually, in this kind of a play, giving a performance of the future of that whatis in the mind, and then still is potential and perhaps even imaginary, will then take place in the future. That what I mean is when one works, one can perceive oneself in surroundings which at the present time are indicative of how they might go, and that then, in order to meet such surroundings which are changing around oneself and not to be caught by them and a man starts to write his play, and he wishes

then all the things that belong to him and his personality to perform certain functions and he assigns ~~certain~~ roles to them and lets them rehearse and each time that a daydream goes over into the actuality of becoming awake, then there is a little part of that play enacted for one, and one can see then in that kind of a repitition or that exercise, is that what happens will fit for the future to the extent that one can understand it. It is much more time to work on oneself, much more than ten years ago. It is the time without any question, which is now. It is the time in which a man can become a man, still can become a man, in which he has still a chance. If he waits too long, a man starts to crystalize too much, and then there is no possibility anymore, not even with Work to decrystalize. The lifetime of a man, of course, is divided in the possibilities existing over a great many years for himself where he actually can Work. Be fore that, this is youth, leading up to a little bit of maturity, in which, of course, a man is completel unconscious and quite ignorant, and ~~there is~~ WHERE HE HAS not ~~even~~ enough material to Work with, and after the period of the possibility of Work is over, and it is not as sharp as for going over into the third stage, it is a stage of crystalization. It is the state in which a man becomes actually bound to such an extent, that he has to do what the earth tells him. One has to be careful not to fall into it, or to not allow oneself to go in that direction without opposition. One should rebel about life. One should rebel about ONES being bound. One should rebel about conditions in which one has to live. One shoul rebel to such an extent that it forces you to make something out of such conditions now, with the material you have, and the material

EVEN

is all there. What you have to do is keep on Working, and honestly and seriously establish within yourself that what I always call the firm ground or foundation for your life indelibly inscribed in your heart. That what is needed for man is actually that realization that such a thing is really, absolutely necessary, and if you don't, no one can compel you, and if your conscience is not enough then you have to pray to God that some thing might happen to you, that perhaps at times a miracle may occur, and because of that you then might belong to those few, not many, few who can actually see the importance of how the world, now, has to be lived and what is taking place and what are the chances of man to free himself.

We try to do certain things OF COURSE for that. ~~Of course~~ you know that We try to establish possibilities of opening all kinds of ~~possibili-~~ OPPORTUNITI ~~ties~~ for a person to see himself, to create such conditions ~~so that~~ IN WHICH he can work also like in ordinary life, but where the roots are within his inner life, and that what is taking place of course at the Barn, which is growing gradually, and growing against many odds, and when there are many disappointments, and when there is a great deal of loss of energy or even thoughts or sometimes money, it is deplorable, and it all centers around one thing, that at the present time either youth or those who are so-called parents already, have no responsibili There is something that is forgotten and it has to be brought up as if it IS so deeply buried that it takes an awful lot of shoveling before you really reach the possibility of becoming responsible, in ordinary life, not even responsible for Work, and that you don't take such responsibility simply because you are blind, and SOMETIMES of course, ~~sometimes~~ you are lazy. This is such a pity. The progress of the Barn could be much faster if there were enough who could comply with

a few things that will take place in their own conscience. When they listen and when they start to pondering, to ponder about what are we really talking about?, what is really at stake?, what is this condition in which we live and what ~~we are~~ ARE WE?, and to what extent then we are willing to understand it, and emotionally be affected, then you will take on for yourself an entirely different attitude toward that which you have to do, and you look twice and three times at ~~xxxxxxxxx~~ the conditions in which you live, and what you do during the day, and at the end of the day you look again and again at what you have done, and you become, if you wish, honest. And that kind of form of criticizing yourself and knowing that times you could have changed it. The emphassis of Work during the rest of this year is exactly on that kind of a serious wish to really apply and not to shirk away from that what becomes the truth, but to be able to see it and to take it. But then concurring with that you are committed to do what you can in a small way. I talk, for instance, about all the different kind of activities that we are trying to set up, and sometimes it is such a mess. I talk about the Guest House, which at the present time is still not right and it could ~~have~~ already have been changed if we had only looked at it a little differently perhaps, and I perhaps should not have been too lenient, and maybe does require a little money to clear up the goddamn yard in the back and all of the cars, for the cars to go off the road, and to make that place a little decent looking, and still it isn't done. I am not accusing anyone because I know how busy we are with various other things, and it isn't that but we must not close our eyes that we continue to look at certain things day afte r day or make noise in the village of Amity late at night. Why? People are supposed to go to bed and sleep

and rest from a day of honest work. Peo le are supposed to understand that we are engaged in something that is worthwhile for many of us, and that if you consider yourself part of that, that you then have to strengthen your conviction, that you can dare to say it. There are many things that of course reach me ~~of course~~, in some way or other and some a little bit deleterious and not too pleasant and why should I be subject to them? In that way all of you must help. There are lots of things that still have to be straightened out, and still are not as yet understood and I know that many times I will have to say certain things ten thousand times before it starts to penetrate into some of those thick skulls of all of you. I am talking to your heart every once in a while. You must know that when I play piano there is something that is different, and I hope that you can understand that kind of a language, that at times you are upset because what the hell is that what he wants to say. I've said it several times, I'm an older man and, of course, I've had some experience, and I am telling you before I die so that you can take it as a legacy, and that maybe later on, maybe you are sorry sometimes that you haven't done what you could have done, and that sometimes you could have done certain things now, and not wait, and that you don't have to go over into sentimentality and become morose because you are not living the way you ought to be as a conscious being. It will be a long time. Nevermind. Attend to your ordinary life. Your relationships first, then you have something to stand on, not permanent, but at least it is temporarily a good way to stand on your ordinary life, on your past, and then you can start to build something that you hope will be permanent within you; as I say, idelibly inscribed. That is why we talk also on Friday. That is why

I talk on Friday without inviting questions, because in that kind of a thing, that what takes place in my brain is like a little play and I want then certain thoughts to come one after the other and build up the logicality and the connection and that what comes then to the logical conclusion of what it is that we ought to do, and that there is no further doubt about what I mean, and then I hope that there is no further doubt about what you should do. That, of course, is what I hope. So, if you agree with that, drink, if you like.

II

If you apply Work in daily life, of course in the first place you find conditions in which you think it would work that you might be successful. By success, one means that one has a glimpse of something existing besides your ordinary life, so it has to be something that is different than your thoughts or your feelings or even your physical body. It has to have a quality; you don't know how to create it, because it is utterly impossible to conceive of something that is not subjective. When we say it is not subjective, it means that it really doesn't exist. So talking about objectivity is for a great deal assumption, and sometimes very good assumption, but who will prove it, how will you ever prove it, that the original thought or that what is a kind of A concept, which preceeds the wish to Work, that it is right and many times you doubt it, because you have really nothing to go by. All you want is for something to exist, and what is there that gives you the assurance that it actually exists? What do you know about "I"? How does one really look at this when one says, I wish to create and

"I"? And then of course we start to define it, ~~an~~ IN THE image of God having certain attributes of a certain kind which are called objectivity, and I use ~~the~~ that word, and I say I don't know if you ask me what it is. What is this "I"? Substance? Is it something that is like a force, which is simply created because of certain conditions in which I am, in which my feelings or my thoughts happen to meet, and in which both agree? Perhaps this is a necessary requisite; this is for something that it has to start to exist. At least two of my centers have to unite and agree on that kind of a wish to create something in the image of what I call in my mind an "I", which I then wish to describe with my mind as something entirely different from the way my mind is. And I have to let it go at that, because I really don't know how to describe "I" in terms that are familiar to me, and I can say that there are certain ways by which my mind can conceive of something that doesn't exist. That of course is true, because ordinary unconscious states can do that. I can imagine how a chair will look when I make it. I can have a picture of it; I can even see proportions. I can see where this goes and that goes and fit in and how that will support something else, and then there is a chair. There is a castle. There is a whole building, there is a whole organization, all existing in my mind of how so and so should work here and there and then that happens at the certain time just like clockwork, one thing fitting into ~~another~~ EACH OTHER exactly like a watch. I can say that, ~~that~~ what is mechanical for me can even conceive of something like a computer, which is almost human, but always misses one thing, which is a feeling. And that what comes for me in the creation of "I" has to be mixed with an image of how I think God ought to be. Again I say, the way I think he ought to be. If he is not that way, he is not my God, because then I could conceive of something

that would
else to be different and that would be my God. So that what I can conceive of, of something existing which I call the highest, and for that I EVEN don't ~~even~~ have a measure, because what is the highest for me? When I walk, ~~that~~ what is highest, I only have a certain tallness, a certain measure with my arms outstretched, I reach maybe seven or eight feet. What is now the highest? Is that the highest I can reach? I stand on my toes, I reach a little higher. The highest is really a VERY strange kind of a word. It is the capacity to its greatest extent developed. And now I admit that my feeling center is not at all developed and that the whole purpose of Work is to develop it. So there is no highest in my feeling than only imaginary. And my wish to grow is also based on that what doesn't exist, but I only wish it. What helps me ~~of course,~~ ACROSS that kind of a thing, a certain form of belief, and it is this belief that I must learn to trust, so that when I trust it, then something will come from this belif as an actuality, and the only way I can trust any of these KIND OF thoughts or feelings, is to have something I call an experience. An experience in a very simple way, simply means that, that what I feel or think I now WE SAY put to practice. What is really putting to practice? A thought, I have a thought to go from here to the door. It is not an experience it is only a thought. I also believe I can do it. If I get up, then I will be able to do it; until I get up I will only find out what it is to go from here to the door. That I call experience. I have a concept of "I" how it ought to be. I have a wish that it ~~ought~~ Should to be maintained. I have a belief that if it is there that it can be helpful to me. Now I have to put to practice what? That wish? The only way by which I can substantiate that kind of thing is to

IS THERE STILL SOMETHING THAT I WOULD LIKE TO REACH WHICH IS STILL

I WISH TO GO FROM HERE TO THE DOOR, IT'S ONLY A WISH, I DON'T DO IT, BUT, I HAVE A WISH AND I HAVE A THOUGHT

imagine that it can exist as a result of my wish creating it for me in some way but not connected with any subjectivity. So I am logically forced to assume that there has to be something separate from me, which then can have such attributes, which are not subjective and I can conceive of the objectivity of them. Now, how do I change that again into the actuality of an existence, so that my belief becomes a trust in "I"? Again, by experience. If I say that "I" exists in my imagination, something must take place that the "I" is actaully functioning as an "I". Then the "I" will have experience when it functions and then as a result of that functioning and the experience of "I" something must flow over to me so that I can recognize the existence of "I" functioning. And the only way I can do this is by submitting myself to that kind of an activity, so that when that what is then received as an impression of myself is also recorded within me and becomes my property, as, like we say, as an absolute fact. All during this period one talks about it, and at the same time when I don't put to practice, now, what I talk about, there is no "I", there is only a little concept, and an imaginary idea of something that would be nice to have there, but I'm still sitting in my chair and I don't get to the door, and I have to get to the door. So out of the thought forms and everything that is in my mind, I have to find a little place where I can put up a Workshop, and the Workshop will have to start manufacturing "I"s. I do not know the pattern, I don't know a blueprint, but I say start. How will I start to make something in the image of what I imagine God to be, and then having certain functions, and I say when it is an "I" it has to have eyes to see me. In that way seeing can be understood. In that way "I" can be understood, and it would be very good if, whenever you say "I" and it, that perhaps you say sometimes it and

I(eye), as if that is the eye which then is looking. The concept of such things in your imagination has to be supported by a variety of different possibilities using symbolism as a stepping stone to realit Constamtly I have to imagine that "I" is there and is recording facts about me. After some time in this imaginary world, and the fact reaching then this "I", the ~~theory~~ SCENERY will change completely, because then there is an activity WHICH IS set up, and the activity definitely is an experience. And because of the experience, it has for me actuality, and all I have to do now is find out what experience is taking place. So I look at thisexperience, of what I say "I" functioning regarding it. It is as if then this "I" existing is actually perceiving me and that some results are there which I also can understand, because they are on the other end, you might say, of the experience. The experience starts with, after the creation of something that ought to wish to look at me, with, at the end of the experience, a result, which is me. So there is a line representing the experience. At one end is the "I"; at the other end is me, but that what "I" sends to me, because something in me created it, is a substance of that what is the picture WHEN received by "I" of me, and then I now say that "I" exists, I know that then the image as received by my creation of "I" MY CREATION OF "I" now perceiving me, also is reality because I am reality. I have now shifted the possibility of the actual substance of "I" to something that also belongs to me, but it has different attributes, and after continuing drawing, you might say, lines between the imaginary "I" and it, which is the actuality of myself, that what starts to become reality is "I" as a result of the reality of the relationship. For that reason you must understand that the relationship between "I" and

it is extremely important, because that is the bridge between the subjectivity and objectivity. And for the time being it is only based on experience, and whatever is the experience may be ~~the~~ AS A result of an imaginary "I" and maybe ~~the~~ AS A result of a real wish, but only the experience as a relationship between the "I", whatever it may be, and it will help me to create "I" in reality. This is a logical explanation of how something can start to exist out of something which has no possibility of a configuration of itself as an objective entity, because it is impossible in a subjective world to create something that is objective, because objectivity is a negation of the positivity of existing unconsciously, and when I negate it, there is nothing. So I cannot create it just like that, I have to use something as a help and that what is the help is the relationship between "I" and it, which I now call experience. Experience is real but it may not be pure objectivity, and it cannot be, because the end that is connected with "I" could be objective, the end that is connected with me, remains subjective. ~~When~~ AND it is as if through this experience as represented by this line of contact, that there is something that flows from me as I am, that is it, to "I", that is my wish, and my wish when it approaches "I" becomes purer and purer. That is, it gets away from me, from the earth, and tries to create something that is actuality in objectivity, and the fact that my wish being fed constantly by the wish coming from me as I am, finally that, as energy of the wish, reaching even the imaginary "I" starts to change over into an energy of a higher quality. The result is that the return journey from "I" to it is sending information like an etherogram. It is made up of ether, but it is

written, gram, so it reaches me via that same kind of a line OF connecting and it starts out from the level of objectivity and when it is written and deciphered by me it becomes unconscious. You have to learn how to understand these kind of things, because there is no "I" that is objective just like that. There is a long period of the establishment, what Gurdjieff calls of course, the building of the telescope, and there is nothing said in the book about how long it took him to build it, but I would almost imagine it will have taken him his lifetime on Mars to build it, so that over the period of his lifetime on Mars, he had to come down to earth six times in order to keep on checking if that what ~~is~~ WAS the telescope, which is the line of communication between "I" and it is still in existence and is functioning and to test out the etheral quality of Mars in the presence of the conditions of earth. When ~~you~~ WE start to Work, you have to know that that what is "I", giving you information, starts out in a pure form, because it is absolute. When it comes down to you it will take on the formulation of your unconsciousness. For that you have to be extremely careful, because you are apt to have that kind of information, still together with a great deal of rationalization. It is not free when it reaches you, but it has in it a principle of freedom, and the continuation of Work on oneself, ~~then~~ WHEN one receives information about oneself, there is a different ~~kind of~~ coloration to these KIND OF etherograms, because they are written and they have to be deciphered, but they are written in indelible ink, and the deciphering process is that the ink cannot be read when it reaches the earth. And that what is needed is a chemical to make it appear, and the chemical is reverence to that what is God. What is produced in a man when he is serious and honest? What is it that takes place in him

when he imagines God to be on earth with him? What is taking place in a man chemically when he prays with all his heart and his head and his hands? The attitude that one then creates is a result of that what is magnetic center starting to function within one, and it creates then a kind of a chemical, I call it. A chemical is like an atmosphere, so that that what is sent as an etherogram can be deciphered, but atmosphere, as aform of air, this time noble air, is capable to decipher, to bring up the lettering written in indelible ink. And in the atmosphere of the earth it can only be given to anyone, when his posture, his honesty, his desire of wishing to be serious, is correct. That is why many of the attempts that you make, or flippantly say in a Work attempt, has absolutely no result whatsoever, because there is not even time to produce any kind of a chemical, that alone that the attitude on your part is quite wrong, so no chemical will ever be produced. I've said sometimes when you do Work on yourself, the posture is fear and trembling, the entry into the holy of the holiest, the possibility of dying, the possibility of realizing that you will have to lose yourself, that that what is the process of observation, simply means that you are reduced to nothing else but a little ~~bit of~~ existence. And that that what is then observed is Life, and not the Form. When you come in presence of that kind of a concept, then you really think seven times before you honestly dare to observe yourself. You see, ~~this~~ this has nothing to do as yet with what you're seeing. It has to do with the attitude of prayer. Seven times, thinking. Going around and around your heart until finally the heart opens up, as if the walls of Jericho fall down and that then God can enter into your heart and then your prayer is heard and then you can have the experience.

I will say time and time again. I talk about the seriousness of this kind of Work. It is not a question of it is there in a little book, and all I do is to read it. And it is not a question of your mind trying to understand a few things, that is , of course, where so many go wrong, and it is not a question of being able to write about it, because what is it that has to be killed? It is vanity. Why does Gurdjieff talk about self-love? PRide? You see, what is needed in prayer; I am nothing. I wish to be open. I wish to receive. I wish to be able to live. I ~~wanted~~ WANT THIS life so that I became a channel through which it can flow. I have given an exercise once or twice about draining, and when the draining reaches your hips, and it goes further down your legs, then at the same time you start to fill the emptiness in your head and also let ~~it~~ THAT come down. The emptiness will be filled with that what comes from above. This is what I mean. This is the using of oneself as a channel.. Sometimes one says for the glory of God. It is the time IN WHICH you will lose yourself for the sake of finding that kind of life that we are talking about. It need not prevent you from preparing. It need not prevent you from thinking about Work as much as you can; not preventing you from, at times, ~~having~~ to have the right attitude, from at times trying to put the thought into practice, even. At times even to try to become impartial, so that the "I" is impartial to you, so that you really receive facts ~~that~~ WHICH are wothwhile. So there is no particular reason why you, in one's unconscious state, as well as one can be, looking towards God to the extent that your eyes can be open; to that extent that you wish to receive that, whatever it is, that he will tell to the extent that you can be free from defining what it ought to be, to the extent that you believe only in the awakened state, not in the

description of objectivity. To that extent, God can be there with you then, and then at such times it may be possible even, to extend the contact and really to establish a line between "I" and it. It will never be there as long, that is, in reality, as long as there is self-love, selfishness, considerations of your feelings, of your world only. It will never be there. When you lose that, when you really; and as a result have this, this feeling of love of mankind, not yourself, overflowing, wishing for all without exception, so that all can understand what is meant. It doesn't matter if they understand it. It matters only that one is functioning correctly, in contact with a higher level of being, and that that kind of a semi god created by you, deigns it interesting enough to come down on the line you establish as a contact between him, direct. The "I" has an intellectual contact, but that what is actually the contact for your magnetic center is an emotional one. From the little body it goes to the little "i", intellectually, so that later on that will grow out from your own as you are, also your little body, but this time as an emotional state, it goes, I would say further, because it is infinite and it reaches God, only at times when all of you, in prayer, is connected as an entity, indication to God that that is what you wish.

Work can help you so much. I would almost say if you only knew. Such insight it can give and such elevation of your life.

Have a good weekend.

trans: Philip Sgui